





MANUAL

OF THE

First Congregational Church

IN

CAMDEN, N. Y.,

WITH A

Historical Discourse and a Catalogue of the  
Officers and Members.

JULY 1st, 1876.

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# HISTORICAL DISCOURSE.

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DELIVERED BY REV. E. CURTIS, PASTOR,  
OCTOBER 17TH, 1875.

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The first settlers of Camden were descendants of the Pilgrims, and inheritors of their piety. From various parts of Litchfield county, Connecticut, and from Plymouth county, Massachusetts, the emigrant wagons, bearing the dear ones and the household effects, went forth to the unsubdued wilderness of Central New York.— Each morning before beginning the day's journey, they sent up the voice of praise and knelt in prayer about the expiring camp-fire. The labors of the day ended in the same way, and from prayer and praise they retired to rest. Thus day by day, looking for the blessing and guidance of God, they drew near their future home.

At Paris, Oneida county, they tarried two or three years, becoming efficient members of the Congregational church in that place. Then they went northward to find a home in the unsettled regions. But they carried thither not only their household goods, but also their church organization. The First Congregational church of Cam-

den was organized in Paris, on the 19th of February, 1798, by Rev. Eliphalet Steele, pastor of the Congregational church at Paris Hill, Oneida county, N. Y. It consisted of eight members—Benjamin Barnes and Jemima, his wife; Noah Tuttle and Thankful, his wife; Philip Barnes and Laura, his wife; Marshal Meriam and Benjamin Barnes, jr.,—all dismissed from Mr. Steele's church. The first sermon preached in the new settlement was by Rev. Joshua Johnson, of Redfield, from Isaiah 35:1—“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.” In this case it was a significant prophecy remarkably fulfilled. The church was organized a year before the organization of the town. “Thus,” says the second pastor of the church, writing about 1826, “thus the settlement of the town commenced under religious auspices; public and private worship was immediately set up on the Sabbath in a log house, sermons were read, the praises of God sung and prayer offered by the brethren of the church.” Occasionally they were cheered by the chance visit of a minister. The settlement grew from year to year, and the little church received accessions. In September, 1800, twelve persons were received; in November, 1803, eleven more were added.

There were two rival settlements, known as the East and the West villages. From the first, services had been held alternately in each. About this time (1803), to favor local interests, a number of persons withdrew from the First Church, and formed at the West village the Second Congregational Church.

In 1807 the First Church erected and enclosed a meet-



ing-house. Hitherto this church had hired occasional supplies, but had not enjoyed the ministrations of a settled pastor. October 16th, 1809, they gave the Rev. Ebenezer Leavenworth, a licentiate of the Association of Berkshire County, Mass., a call to become their pastor, on a salary of \$300 per annum.

The call was accepted, and on the 6th of the following December he was duly ordained and installed. Soon after coming among the people he presented to the church a library of fifty volumes. He was a plain, discriminating preacher, dwelling much on what are called the peculiar doctrines of the gospel. He was also a rigid disciplinarian. During his ministry 36 were added to the church. October 13, 1813, he was dismissed at his own request (for want of support), and was soon after settled at Pompey.

An incident or two, about this time, show how thoroughly the severe conscientiousness and rigid piety of Connecticut ancestors had been imbibed by their children. Pastor Leavenworth was called to perform a marriage service, and was also invited to participate in the wedding feast that followed. At the table was a man recently excommunicated from the church. To sit at the table with this excommunicated man was considered by some of his people a transgression of church rules on the pastor's part. Indeed, there was so much feeling about the matter that a public charge was made against the pastor, in order to bring the question of proper bearing toward excommunicated persons before the Oneida Association. The pastor's name was, however, omitted from the case as it was finally given to the Association. The Association decided that intercourse with such persons

in the common concerns of life, such as employing them, buying and selling and the like, were not forbidden; but all intercourse or intimacy with them such as implies approbation of conduct, is strictly forbidden. "There must be no shaking of hands, no friendly visitings back and forth. At the same time they are not to be treated as enemies, but admonished as brothers."

The following incident, given the writer by an aged member of the church, illustrates the strictness with which the Sabbath was kept: "If children were ever taught to keep the Sabbath, we were," says the narrator. "If we so much as smiled, and father saw us, he would shake his head at us and say, 'Remember how this day is to be kept.' One Sabbath, when eighteen years old, my brother and myself were up-stairs together, and he said something funny and I snickered right out. Immediately I heard my father's gruff voice saying, 'Polly, come down here.' The sequel you can imagine. But," she added, "if there ever was a good man it was my father. He died crying out, 'Glory! glory!'"

From 1813 to 1817 the pulpit was supplied by various persons. In the Autumn of 1815 a revival broke out, under the preaching of Rev. Samuel Sweezy, and was carried forward in the following Winter by his successor, Rev. Oliver Eastman, of Vermont. A deep interest in religion pervaded all parts of the town, and fifty persons were added to the church. In the Autumn of 1815 committees were appointed to confer on terms of union between the First and Second churches. This effort was successful, and on the 6th of September the two churches became one under the name of the Union Congregation-

al Church of Camden. According to the terms of union, meetings were to be held one-fourth of the time in the Second church.

Allusion has already been made to one question put by this church to the Oneida Association. I will now call your attention to another, because it suggests the question, What is duty, and do we perform it? About this time a man moved into the town who was a member of the Congregational church in Plymouth, Conn. He conducted in a way unbecoming a christian man and a member of a church. The church in Camden, believing that they had some duty to perform towards him, applied to the Association for advice, and received the following: "That it was the duty of the members of this church to converse with the offender and admonish him; and then, if he did not forsake his iniquity, to inform the church to which he belonged."

The house of worship erected in 1807, was merely enclosed. For nine years it had been furnished with rough benches and a temporary pulpit. In 1816 the work was taken up again, and the meeting-house furnished. The first meeting-house was 56 by 44.

In February, 1817, Mr. Henry Smith, of Durham, N. H., a graduate of Bowdoin College in 1810, and Andover Seminary in 1815, and a licentiate of the Salem Association, was unanimously called to the pastorate. In the financial clause of Mr. Smith's call, the church promised a salary of \$600, and a settlement of \$600. By the latter statement was meant that the church would expend \$600 in the purchase of a house and land, and present it to the pastor. This was done. But it was after-

wards found to be a poor plan, since it left them without any provision for future pastors.

Mr. Smith was a remarkable man; and if the story of his life could be fully written, it would be more worthy of publication than many lives already published. In him were combined extensive learning, eloquent utterance, great sweetness of disposition and tenderness of heart. His labors were accompanied by an almost continuous revival. He found the church with one hundred members, and left it with more than six hundred. He seemed to be possessed with the power of winning all hearts. He had some knotty points of discipline to adjust, but was very successful. When the case really demanded, he could cut to the very quick; and no doubt he preached the severer doctrines so as to make his hearers tremble; but it was because he did it in love. With all his eminent piety, he was sometimes sorely tried with doubts. One Sabbath he went into the pulpit utterly unprepared. So dark had been his mind and distracted his thoughts that he could not fix them on any one portion of divine truth. While the second singing was in progress he left the pulpit and went part way down the center aisle to one of his deacons, a mighty man in prayer, and asked him to pray for him that God might give him a message for the people. When the singing had ceased he arose, opened the Bible, a text met his eye, thought after thought flashed across his mind, and he delivered a most effective discourse. In connection with his labors there were extensive revivals in 1818, 1821, 1824, 1825, 1826 and 1827. In 1824, 60 persons, in 1825, 70, and in 1826, 150 persons were added to the church.

The revival of 1826 was commenced and greatly promoted by the prayers and labors of that godly man, Rev. D. Nash. July 19, 1826, was a memorable day. On that day one hundred and twenty-six persons united with the church.

Mr. Smith was not only a man of mighty influence in Camden, but likewise a power in surrounding communities, organizing churches, cheering the little bands of christians who were trying to encourage one another in the Lord. He visited little settlements as far as twenty miles distant, preaching to them and staying up their hands by his enthusiastic spirit. The records prepared by himself, both of his own church and of the beginnings of several neighboring churches, are very full and valuable.

The church, in 1818, withdrew from the Oneida Association, and joined the Oneida Presbytery. But the church was so strongly Congregational that the union was upon the plan of accommodation. Upon the organization of the Oswego Presbytery, in 1823, the church became a member of that body. Mr. Smith died, after a severe illness of ten days, July 19, 1828, in his 39th year.

The church was without a settled pastor for about a year, but during this time was supplied by the Rev. Herman Norton and Lewis H. Loss. The labors of Mr. Norton were productive of a revival, and about twenty were added to the church. A call was given to Mr. Loss—a licentiate of Oneida Presbytery—to become its pastor, which was accepted, and he was ordained November 11, 1829. "Mr. Loss," writes a deacon of the

church, "was Calvinistic in doctrine, discriminating, pungent and powerful in his preaching, and the following Summer his labors were accompanied by an outpouring of the Spirit." This revival was peculiar, on account of the pungent convictions of its subjects. Men and women of the strongest nerve were often prostrated on the floor, both at home and in the house of worship; and christians were often called up at midnight to pray with and guide them to the Savior. A portion of the church, both male and female, manifested great faith and power with God, and obtained signal answers to prayer. The Masonic excitement was prevailing at this time, and greatly hindered the work. A convert who was a Mason offering himself for church membership, objections were made, and the church was compelled to act in the case. It became necessary to require all the Masonic brethren to abstain from the meetings of the lodges. This action created dissension, and Mr. Loss, in consequence of his youth and inexperience, felt constrained to ask for a dismissal at the end of the year, which was reluctantly granted. During the year of his pastorate forty persons, mostly heads of families, were added to the church.

The Rev. John Barton was soon after hired, and labored with the church two years. Mr. Barton, being of a kind and conciliatory disposition, was well calculated to allay the excitement. Mutual concessions were made by contending parties, and a good degree of harmony was established.

In August, 1831, a nine days' protracted meeting was held, under the direction of Rev. Mr. Burchard. Great dependence was placed upon the prayers of christians,

and at no time has the church been so universally united in earnest prayer, day and night, as during that protracted effort. Great power accompanied the preaching and exhortations, and multitudes were converted. Many came from neighboring towns and churches, and shared in the good work. It was believed that not far from seven hundred persons, in Camden and adjoining towns, were led to indulge a christian hope within a few months. A large number were added to the church, as the result of this revival. Other similar efforts were made during Mr. Barton's term of service, with happy results.

At the close of the second year, the church desiring a pastor, and Mr. Barton not wishing to settle, he terminated his labors in this place. He was succeeded by Rev. John Gray, who labored with the church about eight months. Soon after, the Rev. William Lusk was hastily called, and installed February 19, 1834. He succeeded well for a time, but was indiscreet in his open opposition to "new measures," and awakened so much disaffection that he was dismissed after a year and a half of service.

In 1836 a successful effort was made to repair the church edifice, which so occupied the attention of the people that their differences were largely forgotten. The pulpit was supplied for a year and a half by Rev. William Fuller and John Cross. Mr. Fuller was successful in gathering in a number of converts.

A call was now extended to the Rev. John Barton, which was accepted, and he was duly installed. He was a good preacher, and a very good pastor. His affectionate disposition won the hearts of the people. At the

time of his settlement the church numbered 325 members. Several interesting revivals of religion occurred during his pastoral charge, and one hundred and twenty persons were added to the church. Ninety-seven were dismissed, and twenty-eight died.

In 1843 the advocates of Millerism produced much excitement in the town, and endeavored to draw after them a number from the church; but judicious management on the part of the pastor and deacons, made the attempt unsuccessful. Between the years 1815 and 1845 the church enjoyed eighteen extensive revivals, and received about eleven hundred members.

Mr. Barton was succeeded by the Rev. R. R. Kirk, who was installed by the Oswego Presbytery, October 7, 1845. Mr. Kirk was a Christian gentleman, and an able preacher. He won to himself many warm friends. His ministry of four years witnessed two or three revivals, and added to the church one hundred members. In September, 1849, he was dismissed at his own request, though very reluctantly on the part of the church.

The Rev. E. G. Townsend, late of Sackett's Harbor, supplied the pulpit for two years. He was an interesting preacher, and thirty-two persons were added to the church under his ministry. Over-zealous friends were injudicious in regard to salary at the outset, and this caused trouble and, finally, his withdrawal.

The Rev. H. H. Morgan succeeded Mr. Townsend. His ministry with this church was also only two years. Twenty-two were added to the church under his labors.

The Rev. Henry Budge next supplied the pulpit two years and a half. He was talented and quite popular,



but a man calculated to make strong friends and equally strong enemies. About twenty-two persons joined the church during his ministry.

The Rev. Mr. Powell succeeded him for nine or ten months. From July 1st, 1859, to July 1st, 1864, the Rev. George B. Rowley was stated supply. He was a genial, companionable man, and made many warm friends in Camden. About forty persons joined the church under his ministry.

Rev. W. S. Franklin was stated supply from September 1st, 1864, to October 31st, 1865, and pastor from October 31st, 1865, to May 14th, 1867. He began his ministry with flattering prospects. A revival of considerable power soon followed, adding thirty or more to the church. But soon he began to agitate the question of the church becoming Presbyterian, and this gave rise to great opposition. The struggle became more and more severe, till it ended in the pastor's dismissal.

On the 22nd of June, 1867, the church edifice was entirely destroyed by fire. A month later some forty persons withdrew from the church to form a Presbyterian church. August 5th, the church voted to sever its connection with the Utica Presbytery and unite with a Congregational Association. It soon after became a member of the Oswego—now Central Association.

Ground was broken for a new church edifice August 7th, the corner-stone laid in October, and the first service held in the chapel on the 22nd of the following February. The present edifice was completed in October, 1868, and dedicated in January, 1869.

From May 14th, 1867, to October 14th, 1868, the

church was without a pastor. During a portion of this time Mr. A. H. Bradford, then a student in Auburn Seminary, supplied the pulpit with great acceptance. His labors resulted in a number of conversions.

The present pastor, a graduate of Williams College and Andover Seminary, was ordained and installed October 14th, 1868. During the present pastorate, to the date of this discourse, ninety persons have been added to the church, thirty-five of the members have died, and sixteen have been dismissed to other churches.



## ***PASTORS.***

	<i>Settled.</i>	<i>Dismissed.</i>
EBENEZER LEAVENWORTH,	Dec. 6, 1809.	Oct. 13, 1813.
HENRY SMITH,	Oct. 8, 1817.	*July 19, 1828.
LEWIS H. LOSS,	Nov. 11, 1829.	Jan. 26, 1831.
WILLIAM LUSK,	Feb. 19, 1834.	1835.
JOHN BARTON,	1836.	Jan. 29, 1845.
R. R. KIRK,	Oct. 7, 1845.	Sept. 1849.
E. G. TOWNSEND,	Act'g Pastor.	
H. H. MORGAN,	do	
HENRY BUDGE,	do	
GEORGE B. ROWLEY,	do	
W. S. FRANKLIN,	Oct. 31, 1865.	May 14, 1867.
ETHAN CURTIS,	Oct. 14, 1868.	

\*Died

**DEACONS.**

	<i>Chosen.</i>	<i>Office Vacated.</i>
ABNER MATTHEWS,	Jan. 16, 1809.	* 1812.
DAVID OSBORN,	" "	*M'ch 5, 1859.
JESSE CURTISS,	July 2, 1812.	*
AMBROSE CURTISS,	1815.	*Dec. 13, 1827.
ASHBEL UPSON,	April 9, 1818.	*June 31, 1831.
BILLIOUS POND,	" "	† 1836.
ERASTUS UPSON,	Jan. 4, 1828.	*Jan'y, 1850.
LEVERET BRYANT,	Mar. 18, 1830.	†M'ch 21, 1841.
BENNETT COBB,	" "	*April 8, 1870.
LYMAN TUTTLE,	Nov. 24, 1834.	*Oct. 2, 1865.
URIAH HILL,	" "	*May 15, 1850.
LENT M. UPSON,	M'rch 3, 1850.	*May 5, 1870.
ROSWELL BALLARD,	" "	*Jan. 1, 1860.
HORATIO G. TORBERT,	" "	†July 25, 1867.
L. BRYANT (re-elected),	Aug. 16, 1866.	*Jan. 15, 1875.
WILLIAM C. CARMAN,	Apr. 14, 1870.	†Jan'y 6, 1876.
JOSEPH STARK,	" "	
JOHN YOUNG,	" "	
E. J. NELSON,	May 12, 1870.	
ROWLAND HARDING,	Jan. 6, 1876.	

\*Died.

†Retired.

## Form of Admission to the Church.

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The Minister will begin by saying:

The following persons, either coming to us by letter from other churches, or having given satisfactory evidence of their Christian character, are now to be received to the membership of this church.

The list of names being read, the Minister will proceed as follows:

During the reading of the Scriptures, which is immediately to follow, all who are now to unite with this church will come forward, that they may confess Christ before the world, and publicly take His vows upon them.

Jesus saith, "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light.

"And the Spirit and the Bride say, come; and let him that heareth say, come; and whosoever will, let him take the water of life freely."

Then the Minister shall address the candidates as follows:

DEARLY BELOVED—You are here before God and many witnesses, to confess the Lord Jesus Christ. We trust that you appreciate the solemnity and blessedness of this confession, and that He which hath begun a good work in you will perform it unto the day of Jesus Christ.

You will now attend to our

### ARTICLES OF FAITH.

We believe in God the Father, who hath life in Himself (John 5:26), whose greatness is unsearchable (Ps. 145:3), for he is perfect (Matt. 5:48); who hath created all things (Rev. 4:11), and preserveth them all (Neh. 9:6), doing according to His will in the army of heaven and among the inhabitants of the earth (Daniel 4:35).

And in Jesus Christ, His Son, who was in the beginning with God, and was God (John 1:1, 2); who was made flesh, and dwelt among us (John 1:14), died for our sins, was buried, rose again the third day (1 Cor. 15:3, 4), ascended up on high (Eph. 4:8), and ever liveth to make intercession for us (Heb. 7:25).

And in God the Holy Ghost (Acts 5:3, 4), the Comforter, whom Christ hath sent unto us from the Father (John 15:26), who, with the Father and the Son, together one God, for there is none other God but one (1 Cor. 8:4), is to be worshiped in the beauty of holiness (Psalms 29:2).

And in the Holy Scriptures, given by inspiration of God (2 Tim. 3:16), able to make us wise unto salvation

(2 Tim. 3 : 15), profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim. 3 : 16).

We believe that the heart of the sons of men is fully set in them to do evil (Ecc. 8 : 11) so that all have sinned and come short of the glory of God (Rom. 3 : 23), and that by the offense of one, judgment came upon all men to condemnation (Rom. 5 : 18).

We believe that in this was manifested the love of God toward us (1 John 4 : 9), that he sent his Son to be the propitiation for our sins (1 John 4 : 10), and not for ours only, but also for the sins of the whole world (1 John 2 : 2), for while we were yet sinners, Christ died for us (Rom. 5 : 8), so that whosoever believeth in Him shall receive remission of sins (Acts 10 : 43).

We believe that we must work out our own salvation with fear and trembling (Phil. 2 : 12), and that whosoever will may take of the water of life freely (Rev. 22 : 17); yet, that except a man be born again, by the renewing of the Holy Ghost (Titus 3 : 5)—for it is not of him that willeth, but of God that showeth mercy (Rom. 9 : 16)—he cannot see the kingdom of God (John 3 : 3).

We believe that those who are accepted in the Beloved (Eph. 1 : 6) were from the beginning chosen to salvation through sanctification of the Spirit and belief of the truth (2 Thess. 2 : 13), and so will be kept by the power of God through faith unto salvation (1 Peter 1 : 5).

We believe in the Church, the pillar and ground of the truth (1 Tim. 3 : 15), in baptism for believers (Acts 8 : 37), and their households (Acts 16 : 15), in the communion of the body and blood of Christ (1 Cor. 10 : 16), for them that examine themselves and eat and drink

worthily, discerning the Lord's body (1 Cor. 11 : 28, 29).

We believe that we must all appear before the judgment seat of Christ; that every one may receive the deeds done in his body, according to that he hath done, whether it be good or bad (2 Cor. 5 : 10), for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth (John 5 : 28, 29), some to everlasting life, and some to shame and everlasting contempt (Daniel 12 : 2).

This you truly confess and heartily believe ?

The candidates shall assent by bowing. Then the Minister, addressing those who have been baptized in infancy, will say :

You, who were dedicated to God in childhood, in the ordinance of baptism by believing parents, do now declare your personal acceptance of their act, and your belief that the regeneration, thereby signified, has been wrought within your souls by the Holy Ghost.

To the others the Minister will say :

You, who trust that your hearts have been renewed, but who have never been privileged to receive the outward seal of the covenant, will now present yourselves for baptism.

The candidates for baptism will here kneel together before the Minister. When baptism has been administered, the Minister will say: [All, whether coming on profession of faith or by letter, will now enter into covenant with the church.]

In the presence of God and this assembly, you do now, freely and cordially, enter into the everlasting



## COVENANT OF GRACE.

You do confess the Father Almighty, your Maker and Preserver, the Lord Jesus Christ, your Savior and Master, and the Holy Ghost, your Sanctifier and Guide, to be your God.

You do trust only in His sovereign grace and almighty power.

You humbly and cheerfully consecrate your whole self, body, soul and spirit, to God.

You promise that you will, henceforth, faithfully endeavor to keep his commandments, and follow Him in all things; to give diligent heed to his word and ordinances; to convert the sinner from the error of his way; and, denying all ungodliness and worldly lusts, to live soberly, righteously and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

You do most cordially join yourself to this church, pledging obedience to its rules and discipline; and you solemnly covenant, as much as in you lies, to promote its peace and purity, its edification and prosperity, and to walk with its members in Christian love.

This you truly confess and heartily engage?

The candidates shall assent as before.

We, then, the members of this church,

Here the members of the church shall rise,

affectionately receive you to our communion. We welcome you, in the name of Christ, to a part with us in the blessings of His covenant, to a share in the duties, privi-

leges and glories of his church. We promise you our love, our sympathy, our counsel and encouragement and our prayers.

In token of our confidence and sincerity take the hand of fellowship, and remember these words which the Scripture saith:

Here the Minister shall extend to each new member the right hand of fellowship. Then, the church still standing, the Minister shall continue as follows:

And now, beloved in the Lord, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.

For this cause

Here all bow the head in prayer,  
we bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named; that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

## Baptism of Children.

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You, who now present your children, to receive upon them the seal of God's covenant, confess yourselves believers in God and in His Son, and in the verity and the continuance of His promise to His children, to be a Father to them and to their seed after them. You covenant, on your part, in the presence of God, and of these witnesses, to train these children, whom He hath given you, in the nurture and admonition of the Lord; to instruct them in the knowledge of all Divine Truth, as you may have opportunity, but especially in the way of salvation through Jesus Christ; to walk before them daily, as God may give you grace, in the cheerful and holy beauty of the Christian life; to seek, as your chief end concerning them, their renewal of heart, and their salvation in the Redeemer; and to labor, in all ways, with devout and prayerful endeavor, to prepare them to accomplish God's will on earth, and to enter His rest and glory in the skies. Do you thus promise?

As the Minister of Christ, then, I baptize them, into the name of the Creator, the Redeemer and the Sanctifier of Men.

## Questions.

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The following Questions are affectionately recommended to the prayerful and frequent perusal of each member of this church:

1. Are you in the practice of daily secret prayer?
2. Are you in the practice of daily family prayer?
3. Do you daily, with a prayerful desire to improve in Christian knowledge, read the Word of God?
4. Do you make it a matter of conscience to attend all the meetings for social worship appointed by the church, and aid in the meetings, either by (1) singing, (2) verse of Scripture, (3) standing up for Jesus, (4) praying, (5) speaking?
5. Is your property consecrated to God?
6. Do you cultivate a spirit of Christian tenderness towards your brethren.
7. Do you give a hearty welcome to strangers attending the services of the church, and invite them to come again? Do you look after the non-church goers, inviting them to church and to Sunday-school?
8. Do you abstain from the use of intoxicants? Do you use your influence to keep men from this temptation?
9. Are you praying daily for God's blessing on the efforts of your pastor and church? Are you endeavoring to win souls to Jesus, one by one, having always some particular individual as a special subject of prayer and Christian influence?

## Standing Rules.

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This church is Congregational in its recognition of the fellowship and fraternity of the churches, yet Independent in assuming, under Christ—after advice from others when desired—the sole responsibility of its own actions. It will, accordingly, extend to sister churches and expect from them, that communion, council and aid which the law of Christ demands, while it controls the administration of its own affairs according to its own understanding of the word of God. To promote good order in its life, it adopts the following rules of action:

I. The officers of this church shall consist of a Pastor, Deacons, a Standing Committee, a Clerk and a Treasurer.

II. It is our wish that the Pastor be a member of the church, and its standing Moderator.

III. The Deacons shall be elected for a term of four years—one retiring each year, the order being determined by priority of election. It shall be the special duty of the Deacons to assist the Pastor in the spiritual care of the church, in the administration of the Lord's

Supper, in the distribution of the charities of the church, and especially in ministering to the poor and the afflicted; and also in presiding at religious meetings for which no other provision is made.

IV. In the absence of the Pastor, or in any case where he may become a party in interest to church action, so as to make it improper for him to act as Moderator, a Moderator *pro tempore* shall be chosen—by ballot when any three brethren so request, otherwise by nomination.

V. The annual meeting of the church shall be held on the first Thursday in January. A special meeting *may* be called whenever the Pastor and Deacons may deem it expedient, and *shall* be called on the written application to the Pastor—or in his absence, the senior Deacon—of five members. All members of the church are entitled to vote on the business before it. Ten members shall constitute a quorum. Special business meetings shall always be notified from the desk on the Sabbath, or by a written notice served upon every resident member, at least two days before the meeting.

VI. At each annual business meeting the following elections shall be held for the ensuing year—all officers to serve, during good behavior, till others are chosen in their places:

1. A Clerk, who shall keep the records of the church.
2. A Treasurer, who shall take charge of all the monies belonging to the church and contributions for charitable purposes, disbursing them as the church may direct,

and making full report thereof at the annual meeting.

3. A Standing Committee, of which the Pastor and Deacons shall be *ex-officio* members, who shall examine all applicants for admission to the church, and present to the church a written report of the names of those whom they approve; any candidate whom they may not recommend having a right to appeal to the whole church. This committee shall also act as a Committee of preliminary inquiry in regard to all cases of discipline, and shall make a report to the church, at the annual meeting, of its condition and of their doings, with a list of all the absent members.

VII. Candidates for admission shall be propounded before the church and congregation at least one week previous to their admission. It is earnestly desired that all candidates be present at the Preparatory Lecture following their examination, to answer such questions as the church may wish to put to them.

VIII. The Lord's Supper shall be celebrated on the first Sabbath of each alternate month, commencing with January, and a collection shall be taken at the close to defray the expenses of the church and assist needy members.

IX. Members of the church removing elsewhere will be expected to take letters of dismission and recommendation to the church with which they worship, *within one year* from the time of their change of residence, or give satisfactory reasons for not doing so.

X. All letters of dismission given by this church shall

be valid *one year only* from their date, and no member who has received such a letter shall vote in business meetings, except on return of the letter. No person ceases to be a member of this church till notice has been received by the Clerk of his acceptance by the church to which he was recommended.

XI. It is also expected that members of other churches wishing to commune with this church for more than one year, will request a dismissal from their respective churches and an admission to this, or give satisfactory reasons for the delay, to the committee.

XII. At their first meeting after each Communion season, it shall be the duty of the Standing Committee to examine all entries made in the Church Record by the Clerk, since the Communion preceding the last, and if found correct, approve them; an entry of such approval to be made upon the record, signed by the Chairman of the Committee.

XIII. If any member be convinced that he is not truly regenerate, but that he professed religion under self-deception, and shall request a dissolution of his connection with this church, if there be no scandal in his life requiring discipline, his request shall be granted, after due labor first used, by a simple vote declarative of the facts, which vote shall be publicly announced at the next Communion season.

XIV. The following shall be deemed the regular course of procedure in all cases of discipline:

1. The brother offended or aggrieved should seek the



removal of the offense in the spirit of the gospel, by fraternal conference with the offender alone.

2. Failing in the removal of his difficulty thus, he should take with him one or two judicious brethren, and with their mediation strive for christian satisfaction.

3. This proving in vain, he should bring the matter to the notice of the Standing Committee, who shall endeavor to bring about a reconciliation, and who (if this cannot be effected, or does not result in harmony) shall prefer a formal complaint before the church against the offending brother.

4. If the church entertain the complaint, they shall appoint a time for a hearing of the case, and summon the offender to be present at that hearing, furnishing him (at least one week before the time of the hearing) with a copy of the charges against him, together with the names of the witnesses who will be relied upon for proof.

5. If, on such hearing, the church are satisfied of the guilt of the party accused, they may vote to admonish him publicly, to suspend him for a time from the privileges of the church, or to excommunicate him from his membership, according to the aggravation of the offense or the state of mind in which he is.

6. No such vote of censure shall be passed except by the concurrent vote of two-thirds of the members present at a regular meeting.

7. In case of excommunication of a member, public notice shall be given of the fact.

XV. No alteration shall be made in the foregoing rules except at a regular meeting of the church, after notice of the proposed change at a previous regular meeting, by a vote of three-fourths of the members present. These rules may, however, be suspended temporarily when the church may see fit unanimously to order it.

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The order of procedure at the Annual Meeting shall be as follows:

1. Prayer.
2. Reading of record of last Annual Meeting.
3. Choice of Clerk, by ballot.
4. Reports of Treasurer.
5. Action on these reports.
6. Choice of Treasurer, by ballot.
7. Report of the Examining Committee.
8. Action on that report.
9. Choice of Examining Committee for next year, by ballot.
10. Deferred Business.
11. New Business.
12. Adjournment.

## Congregational Principles.

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I. DEFINITION OF A CHURCH.—A Christian Church is a voluntary association of professed believers in Christ, united by solemn covenant for the public worship of God, for the enjoyment of christian ordinances, and for mutual aid in christian duties.

II. OF THE NAME CONGREGATIONAL.—The term Congregational is applied to our Churches, because all ecclesiastical power resides, not in the officers, but in *the congregated body*, or *members* of the Church. The Congregational plan corresponds, in all its essential features, with that of the Apostolic or New Testament Churches, and, by its freedom, tends greatly to promote *individual* activity and growth.

III. THE OFFICERS.—The Officers of a Congregational Church, in spiritual things, are of two orders only,—Pastors and Deacons. In the New Testament, Pastors are styled Bishops, Presbyters, or Elders, the words being synonymous.

IV. RIGHTS AND POWERS OF THE CHURCH.—Each local Church is complete in itself, and possesses powers and privileges incident to a Church of Christ, e. g.:

1. The power of choosing and removing its own officers.
2. The power of forming its own creed.
3. “ “ admitting and excluding members.
4. “ “ regulating the details of its own Worship and modes of procedure.

Other powers might be specified, but it is sufficient to state that all the affairs of a Congregational church are determined by a vote of the adult members.

V. RIGHTS AND DUTIES OF MEMBERS.—The Members of a Congregational church are on an *equality* as to privilege and obligation. They are all alike responsible for the well-being of the body, so that *personal exertion* on the part of each member, becomes a constant and pressing duty. Every member is therefore expected and considered as voluntarily bound, to be diligent in private and social duties; to attend habitually the stated meetings of the church, especially on the Sabbath; and to do all in his or her power to exemplify the doctrines of the Gospel, and to spread it through the world.

VI. FORM OF ORGANIZATION.—It would seem, *from the nature of the case*, that the first churches must have been Congregational. The earliest admission of members to a Christian Church, after Christ's ascension, was that in Jerusalem, of which we read the account in Acts, 2d chapter. To what body could this first Church have been responsible? With what connected? How could it have stood, except as an independent Church, complete in itself—a truly Congregational Church?

It appears also, *from Scripture and from History*, that

the early churches were Congregational. Other churches besides that at Jerusalem are spoken of as equally complete, and are designated by the names of the several places where they were formed, as the Church at Antioch, the Church at Corinth, the Church at Ephesus.

The sacred writers do not even represent the christians of a single Province as embraced in one church; for they speak of "the *churches* of Macedonia," "the *churches* of Asia,"—not of *the church* of Macedonia or of Asia.—Hence, we infer that every company of believers who covenant together for church purposes is a complete Church of Christ. Each separate church, also, is represented as exercising, itself, the appropriate functions of a Church of Christ, for,

1. Business of importance was intrusted *by the whole Church* to its messengers, Acts xv: 2, 3; these messengers were received *by the body of the Church*, xv: 4; answer was returned from the *whole company of the brethren*, xv: 22, 3, and was carried to the *whole* "multitude" of the Church, xv: 30.

2. Officers were elected by the body of disciples, viz: An Apostle, Acts i: 15, 22–26, and Deacons, vi: 5.

3. Discipline was administered by the body of disciples. See 1 Cor. v: 4, where the Church, as a body, are supposed to be "gathered together;" 2 Cor. ii: 6 and 7, where the discipline is spoken of as "the punishment inflicted of many," implying, evidently, the agency of the *body of the Church in it*; Matt. xviii: 17, where the Savior directs those who have been offended, as their last resort, to "tell it *to the Church*."

The testimony of ancient history coincides with the above views: Mosheim remarks that “with regard to government and internal economy, *every individual church considered itself an independent community*, none of them ever looking, in these respects, beyond the circle of its own members, or recognizing any sort of external influence or authority.”—Mosheim, v. 1; 196.

Gibbon says, “the societies which were instituted in the Roman Empire were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution.”—Decline and Fall, vol. 1, 554.

Dr. Owen affirms “that in no approved writers for the space of two hundred years after Christ, is there any mention made of any other organical visibly professing Church but that only which is parochial or congregational.—Punchard, 158.

While, then, Congregationalists admit the duty of deference to pastors and teachers in the Church, as their spiritual guides in the doctrine of Christ, they believe the whole Church is responsible, through its individual members, for the maintenance of doctrinal purity, and of discipline, and that this responsibility cannot be delegated by them to others, nor be taken from them without departing from the simple and spiritual institutions of the gospel.

Though preferring, on scriptural grounds and grounds of expediency, the organization and principles of their own churches, Congregationalists recognize all societies of believers who love our Lord Jesus Christ in truth and sincerity. “Recognizing the unity of the church of

Christ in all the world, and knowing that we are but one branch of Christ's people, while adhering to our peculiar faith and order, we extend to all believers the hand of Christian fellowship, upon the basis of those great fundamental truths in which all Christians should agree. With them we confess our faith in God, the Father, the Son, and the Holy Ghost, the only living and true God; in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and King; and in the Holy Comforter, who is present in the church to regenerate and sanctify the soul.

“With the whole church we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ, that believers in him are justified before God, receive the remission of sins, and, through the presence and grace of the Holy Comforter, are delivered from the power of sin and perfected in holiness.

“We believe, also, in the organized and visible church; in the ministry of the Word; in the sacraments of Baptism and the Lord's Supper; in the resurrection of the body; and in the final judgment, the issues of which are eternal life and everlasting punishment.

“We receive these truths on the testimony of God, given through prophets and apostles, and in the life, the miracles, the death, the resurrection of his Son, our Divine Redeemer—a testimony preserved for the church in the scriptures of the Old and New Testaments, which were composed by holy men as they were moved by the Holy Ghost.”—*Boston Cong. Council*, 1865.

## Church Services.

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Public Worship at 10½ A. M. and 7½ (7 in Winter) o'clock P. M.

Prayer Meetings, Sunday evening, an hour before service; Thursday evening, at 7½ o'clock in Summer and at 7 o'clock in Winter. All members of the church are expected habitually to attend.

Preparatory Lecture at 2 o'clock P. M. on Saturday preceding Communion. The Lord's Supper is celebrated on the first Sabbath of each alternate month, beginning with January, at 1½ o'clock P. M.

Children may be presented for Baptism at the beginning of the afternoon service on Communion Sabbaths.

The Annual Meeting of the Society for the rental of church sittings occurs on the last Monday in December.

Collections will be taken at convenient intervals for the following objects:—

Congregational Publishing Society.

Congregational Union.

American Board of Foreign Missions.

American Home Missionary Society.

American Missionary Society.

The Educational Society.





## Catalogue of Members.\*

EXPLANATION.—L. after a name signifies received by letter; all not thus marked were received by profession. A † before a name signifies dismissed by letter; § signifies excommunicated; \* signifies deceased; ‡ name stricken from roll by vote of the church.

### Previous to 1869.

Fairbanks Allen,  
 Mary B. Allen,  
 Sarah V. Allen (Mrs. F.), [der),  
 Carrie M. Abbott (Mrs. Alexan-  
 \*Sally Bailey (Mrs. Kinne),  
 \*Chloe Bailey (Mrs. McCall),  
 \*Wilson Baldwin,  
 Mary M. Baldwin (Mrs. W.),  
 Nancy M. Baldwin (Mrs. Young)  
 \*Harvey Ballard,  
 †Sarah Barber, L,  
 \*Caroline Barnes (Mrs. Perkins),  
 \*Betsey Barnes (Mrs. A. Upson),  
 Mrs. O. H. Blackman, L,  
 Verona Boehm (Mrs. C. A.)  
 \*Dea. Leveret Bryant, L,  
 Stephen F. Bryant, L,  
 Sarah A. Bryant (Mrs. S. F.), L,  
 Carrie Burnham (Mrs. Burch), L,  
 John B. Carman, L,  
 \*Ann E. Carman (Mrs. J. B.), L,  
 Dea. William C. Carman, L,  
 Sarah Carman (Mrs. Wm.), L,  
 \*Thomas Casterton, L,  
 Mrs. Thomas Casterton, L,

\*Dea. Bennett Cobb, L,  
 Bennett Cobb, jr.,  
 Mehitable Cobb, (Mrs. B. jr.),  
 Ezra B Cobb,  
 Matilda Cobb (Mrs. Harrington),  
 \*Mercy E. Cobb (Mrs. F. Mabie),  
 Julius Cook,  
 Sarah Cook,  
 \*Wolcott Cook,  
 Mrs. Mary Cook, L,  
 Theresa Cook (Mrs. Barnes),  
 Patrick C. Costello,  
 Andrew Craig,  
 Mrs. Andrew Craig,  
 Christiana Craig,  
 Ambrose Curtiss,  
 Linus Curtiss,  
 Polly Curtiss (Mrs. S. Sartwell),  
 Mrs. John Dann,  
 \*Eliasaph Doolittle, [ler),  
 †Susana A. Doolittle (Mrs. But-  
 Mariam Doolittle (Mrs. J. Rich-  
 mond),  
 \*Ebenezer Doten,  
 Deborah T. Doten,  
 Mary Delia Doten,  
 Mrs. Elima P. Empey,

\*This church has had in all, since its organization, 1,375 members. The present list is carefully revised, beginning at January, 1869, and coming down to July 5, 1876.

Jane Evans,  
 \*Laura Fox (Mrs. P. Smith),  
 Mrs. Julia Frisbie,  
 James H. Gamble,  
 †Mary Gatchel (Mrs. W. Conant)  
 Don A. Gatchel, L,  
 ‡Lorenzo Goodyear,  
 ‡Edward B. Goodyear,  
 Francis Hare,  
 Malissa Hibbard (Mrs. Rockwell)  
 Sophia Hibbard, L,  
 Marion Hinckley,  
 Mary Holmes (Mrs. Robertson),  
 Mary Ann Howcroft (Mrs. A.  
 Raymond), L, [ble],  
 Charlotte Johnson (Mrs. J. Gam-  
 Mary C. Johnson (Mrs. Robert),  
 Mary E. Johnson,  
 \*Robert B. Johnson,  
 §Anthony Lathers,  
 Lucius Miller,  
 F. G. Mabie,  
 Abram McGee,  
 Mrs. Alva Miller, L,  
 †Giles B. Miller,  
 †Helen S. Miller (Mrs. G. B.)  
 Lydia Miller (Mrs. Smith), L,  
 Alfred Mix,  
 Emeline Mix (Mrs. Wheeler),  
 John F. Mix,  
 Helen Mix (Mrs. W. W. Barnes),  
 Mary E. Munger,  
 Dea. Ebenezer J. Nelson, L,  
 Emeline Nelson (Mrs. E. J.),  
 \*Esther Northrup (Mrs. Perkins)  
 Irene M. Norton (Mrs. Stevens),  
 David Osborn,  
 Benjamin L. Osborn, [thewson)  
 \*Betsey E. Osborn (Mrs. Mat-  
 Cordelia Paddock (Mrs. W. R.),

Alcesta Parsons (Mrs. Dea. Bry-  
 ant),  
 \*Hannah Perkins (Mrs. Rodgers)  
 Gaius Perkins,  
 Lydia Plumb (Mrs. C. Sperry),  
 †Mrs. Emily Pond, L,  
 \*Minerva Pond (Mrs. Sanford), L  
 \*Riley Pond,  
 Mary Porter (Mrs. D. Osborn), L  
 Hannah Porter (Mrs. L.),  
 Maria Preston (Mrs. Dea. Upson)  
 Lucy E. Prindle,  
 Britannia Penfield (Mrs. T. Stone)  
 Robert Robertson,  
 Edwin A. Rockwell,  
 George Rush, jr.,  
 Belinda Rush (Mrs. George), L,  
 †Louisa Ransom (Mrs. Torbert),  
 Orissa Ransom (Mrs. John Mix),  
 Mary Ransom (Mrs. Goodyear),  
 †Sophiah Raymond,  
 Ellen Roscoe (Mrs. VanWinkle),  
 Fortune C. Sanford,  
 Samuel S. Sartwell,  
 †Ann E. Scovill,  
 Horace Scovill,  
 §John S. Scovill,  
 Sophrona Scovill (Mrs. Horace)  
 Catherine Simpson, L,  
 Gerrit Smith,  
 †Newell J. Smith,  
 Anarett Smith,  
 Jane Smith (Mrs. H. Snow),  
 Ellen Smith (Mrs. J. Remore),  
 Newell J. Smith,  
 Isabella Snow (Mrs. S. Sperry),  
 Hannah Smith,  
 Elizabeth Smith, [dard),  
 Charlotte Sperry (Mrs. C. Stod-  
 \*Andrew Sperry,

Elizabeth Sperry (Mrs. Andrew)  
 Sherman Sperry,  
 \*Watson Spencer,  
 Mary Spencer (Mrs. W.), L,  
 Ella M. Spencer (Mrs. S. Wilson),  
 Dea. Joseph Stark, L,  
 Ellen A. Stark (Mrs. J.) L,  
 Emma A. Starkweather,  
 †Nelson B. Stevens,  
 Andrew J. Stone,  
 †Aaron Stone,  
 †Amanda J. Stone (Mrs. Aaron)  
 Charlotte Sanford (Mrs. Andrew  
 J. Stone),  
 \*Henrietta B. Stone, L,  
 John L. Tayntor,  
 †Elijah Tracy, L,  
 †Lucy Tracy (Mrs. Elijah), L,  
 †Charles H. Tracy, L,  
 †Alice A. Tracy, L,  
 Elizabeth M. Tracy,  
 Susan Turner, L, [ens),  
 †Hannah Upson (Mrs. N. B. Stev-  
 Ashbel Upson,  
 \*Dea. Lent M. Upson,  
 Cynthia Upson (Mrs. D. Gatchel)  
 Erastus B. Upson,  
 Ellen P. Upson (Mrs. E. B.), L,  
 Nancy B. Upson (Mrs. L. Curtiss)  
 Maria Upson,  
 Spencer J. Upson,  
 \*Mary Upson,  
 \*Mary Vanier,  
 Ruth Warner (Mrs. M. Butler)  
 Adeline Wimple (Mrs. Wood),  
 \*Sarah Winne (Mrs. W. Cook),  
 \*Sylvanus Wilson,  
 Mary E. Wilson,  
 Mrs. Ann Williamson, L,  
 Abbie Willis (Mrs. Ezra Cobb),

\*Mrs. Polly Williams, L,  
 Mrs. Lavina Willis, L,  
 Elida P. Wells, (Mrs. William),  
 Charles Wheeler,  
 Charles A. Wheeler,  
 Mary Wheeler,  
 J. S. Wright, L,  
 Aurelia Wilcox,  
 Orson C. Woods,  
 Nancy Woods (Mrs. J. Elden),  
 Clarissa Woods (Mrs. F. Park),  
 Calvin Woodcock,  
 \*Merrit Woodruff,  
 Caroline Wood (Mrs. I. Stoddard)  
 \*Jane Wood (Mrs. George),  
 Lucy Wood (Mrs. Henry)  
 Sarah York (Mrs. William),  
 Dea. John Young.

## 1869.

Julia M. Claffin (Mrs. S. J. Upson)  
 \*Inez Bryant (Mrs. John),  
 Philomelia Mix (Mrs. Alfred),  
 Patrick Phalen,  
 Mrs. Patrick Phalen, [Congdon)  
 Flora A. Potter (Mrs. Rev. H. W.  
 Libbie Wilson (Mrs. C. E. Orr),  
 Louisa Christie (Mrs. Sanders),  
 Emma Wells (Mrs. N. Wakefield)

## 1870.

Nathan S. Wakefield,  
 Anna E. Parker,  
 Geneveive R. Waterman,  
 Mary J. Morrison (Mrs. Jay)  
 Rev. Ethan Curtis, L,  
 Maria H. Curtis (Mrs. Rev. E.) L,  
 David B. Gaylord,  
 Maria Gaylord (Mrs. David)

Louisa A. Gaylord (Mrs. Augustus S. Mabie), [lin),  
 Emma A. Gaylord (Mrs. A. Jos-Franklin B. Perkins, [Meeker),  
 Francis A. Burnham (Mrs. C. J. \*Horatio Empey, L,  
 Mrs. Sarah J. Bickford.

## 1871.

Clark J. Meeker,  
 \*David Johnson,  
 Henry Baldwin,  
 †Fowler P. Stone,  
 David Young,  
 †Nancy C. Stone (Mrs. Truax),  
 Charlotte J. Meeker (Mrs. F. B. Perkins),  
 Mary A. Jeffrey (Mrs. Henry), L  
 Almira Hart (Mrs. Joseph),  
 David Burch,  
 \*Street Perkins,  
 Ephriam Meeker,  
 Julia Meeker (Mrs. Ephriam),  
 Phillip E. Howland,  
 Mariam C. Howland (Mrs. P. E.)  
 Mrs. Lydia S. Empey (Mrs. O. A. Manzer), L,  
 William M. Baldwin,  
 Ellen Baldwin (Mrs. W. M.),  
 Mrs. Phœbe Comstock (Mrs. Ufford), L,  
 Theresa Smith,  
 Caroline Percival (Mrs. Wm.)  
 Mary L. Woods (Mrs. Orson)  
 Augustus S. Mabie,  
 Charles W. Hughs,  
 Francis H. Conant, L,  
 Mrs. Francis H. Conant, L,  
 J. A. Conant, L.

## 1872.

Francis M. Mix (Mrs. Geo. W.),  
 Bernice Batchelor (Mrs. Job),  
 Louisa A. Godfrey (Mrs. Geo.)  
 Margaret J. Falvey (Mrs. Henry Williams),  
 Jennett Whittemore (Mrs. B.), L  
 George Williamson,  
 Mrs. Adeline Preston, L,  
 †Mrs. Esther O. Loomis, L,  
 \*Tilly Ross, L,  
 Julia A. Ross (Mrs. Tilly),  
 John E. Ross.

## 1873.

Mrs. Catherine M. Healey,  
 †Alfred H. Cullum,  
 Clara R. Sanford,  
 Anna C. Smith,  
 Emogene C. Wheelock,  
 Frankie C. Pond,  
 Frank L. Phalon,  
 Mary L. Cole,  
 Isabella Wells,  
 Ellen Jones (Mrs. Mowers),  
 Mrs. Olive Nunan, L.  
 Dea. Rowland Harding,  
 Mrs. Rowland Harding.

## 1874.

Myronette P. Olmstead,  
 Ellen Durham (Mrs. James),  
 H. Elizabeth Smith (Mrs. Newell)  
 Lizzie C. Harding,  
 M. Lillian Harding,  
 Esther Upson (Mrs. Wilbert),  
 Amelia J. Miller (Mrs. Henry),  
 George Dunlop, L,  
 Mrs. George Dunlop, L.

**1875.**

Mary A. Soper (Mrs. Amos),  
 Betsey A. Curtiss (Mrs. Ambrose)  
 Martha E. Ross (Mrs. John E.),  
 Samuel A. Jones, L,  
 Faustina C. Jones (Mrs. S. A.), L  
 Lilly J. Chism.

**1876.**

Mrs. Anna L. Becker,  
 Celinda F. Phelps (Mrs. C. M.),  
 Allen M. Joslin,  
 Merritt N. Wilson,

Walter E. Keeler,  
 Jennie M. Keeler (Mrs. Walter),  
 Mary Jane Dunlop,  
 Charles M. Wight,  
 John Howard Wight,  
 Nellie A. Wight,  
 Julia A. Wight (Mrs. John).

Whole No. Members.....	286
Deaths.....	37
Dismissed.....	22
Ex. and stricken.....	4 63
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	223









